War

684 out, one or both could be killed. (He said that usually one escaped.) (I didn't ask about widows, but must do so.)

● 659 Note: Formerly, no vital statistics were kept here. Only since the war have they bothered to keep a record of births, and deaths. They still do not record marriages.

842 534 556 857 The belief here is that the more children one has the better it is for him. A man feels big if his family is large. It is fine to have twenty children. They have no idea at all of limitation, or that it might even be conceivable. If a man has no children it is cause for terrific shame. This applies even if he has only a few. They like boys and girls, and perhaps boys even a bit more than girls. Girls bring in tusks, but this is not all gain, because the family must pay a return gift. The boys, however, work in the fields and thus bring in a certain income. In addition, if there are lots of boys and thus a large family income, the family can buy tusks.

Thus the girls get tusks, weave, and cook; but the boys work and bring to the family an income and keep the group name going (and in the old days were probably good for warfare).

181 The word hasil is very important here. It means product, and this is the center of their life. Everything is judged in terms of hasil, and even religious and ritual leaders are judged by their hasil. If they produce, they are all right. If they do not, something is wrong. And these profits, or income, or produce, include food, children, tusks, magic, etc. This is a wide concept. They want lots of hasil, and of all kinds.

721 789 I asked about war in the old days and how any of the kampongs could fight the traditional enemy Riang Kamië when it was always so much bigger. The kepala kampong looked significantly